

*Stonham Authois.*

*Liberty, and the Abuse of Liberty:*

Considered in a

S E R M O N

Preached at the

A S S I Z E S

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N O T T I N G H A M,

*August 4. 1727.*

B E F O R E

Mr. Baron H A L E, and Mr. Baron C O M Y N S.

By J O H N D I S N E Y,

Vicar of St. Mary's in Nottingham.

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T O T H E

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And to the Right Worshipful,  
*William Bilbie* Esq; Mayor of *Nottingham*;  
Together with the Worshipful, the  
*Aldermen his Brethren*;

This Sermon is Dedicated, by  
*Their most Obedient,*  
*Humble Servant,*

*John Disney.*



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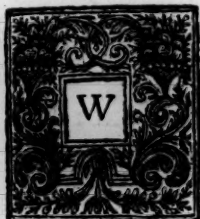
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## GALAT. V. 13.

*Brethren, ye have been called unto Liberty: only use not Liberty for an Occasion to the Flesh; but by Love serve one another.*



WE find abundantly by the Writings of St. Paul, how much the Church, in several Places, had been disturbed by *Judaizing* Christian Teachers; who would have perswaded them of a Necessity to keep up Circumcision, and observe the Law of *Moses*, along with their Faith in Christ. Such was the Case of the *Galatians*, amongst others; and a good part of his Epistle to them, is spent in setting them right against this dangerous Error; and convincing them, that those painful and burdensome Ceremonies were a *Bondage*, a *Servitude*, a *State of Minority*, from which Christianity had set them free; and he expostulates with them in a lively Manner, upon the Weakness and Folly of subjecting themselves again thereto, and earnestly exhorts them to stand fast in the Liberty which Christ had given them.

But knowing, that Disputes and Parties are seldom carried on without Animosity and Passion, he proceeds here, and in the following Verses, to warn them against perverting their Christian Liberty, to an unchristian Licentiousness of Faction

tion and Disorder. *Brethren, ye have been called unto Liberty; only use not Liberty for an Occasion to the Flesh; [Don't make that a Pretence for mutual Hatred, Variance, Emulations, Wrath, Strife, Sedition, or Envyings; which in the 20<sup>th</sup> and 21<sup>th</sup> Verses of this Chapter, he expressly reckons up amongst the Works of the Flesh:] but by Love serve one another: Be ready to all good Offices, in a Spirit of Peace and Charity, even to those that differ from you.*

This is the *direct* Intention of the Text: but tho' the Occasion led him to speak of Liberty only in a *religious* Sense, and of the Abuse of it in *religious* Differences; yet here is a Maxim general enough, and a Caution very necessary to be applied to *National* Liberties, whether Civil or Religious, and to the Abuse of them; which therefore I beg Leave to make the Subject of my Discourse at present, and presume it will not be unseasonable.

I. The first Thing we have to do, is to consider the *Liberty we have been called to*; the Freedom of our Nation, and the Blessing of such a Government as we have. It is neither my Design, nor Business, to be very *particular* upon this Head: but let us take some *general* View of that Freedom, which our People have valued themselves so justly upon, and which I hope they will never bear the Thoughts of parting with.

The main Lines of it were drawn by our *Saxon* Ancestors; but filled up since, from Age to Age, with such Improvements, as were necessary to  
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adorn and strengthen it, by the Concession of our Princes, and the Establishment of Legal Authority: and when encroached upon, strenuously defended by the Bravery of those, who knew the Happiness of *English* Liberties, and resolved their *Children* should be free, as well as They.

Our Government is *Monarchy*; but in the wisest and most temperate Situation of Power, of any in the whole World: Neither raised so high as to be despotic and arbitrary, (which is the Case in most other Nations;) nor depressed so low, as to be a mere Tool to the People, or subjected to Caprice and Faction: has all the Power of doing Justice, and all the due Prerogatives of Majesty, without any Strength to oppress, or Latitude for doing Mischief. Our Princes know themselves obliged *to rule by Law*: and those Laws neither *made*, nor *alterable* at their own Will and Pleasure; but by the Advice, the Judgment, and Consent of Parliaments. And in these *Parliaments*; by far the greater Number of the Honourable Persons they consist of, are *not* the Choice of the Crown, but of *the People*; elected by our selves to represent us there, to keep a watchful Eye for our Liberties, and concert whatever is for the Publick Good. Nor is the Right of chusing them, restrained to Men of Birth and Fortunes: The meanest Subject, who has but a small Free-hold in Estate, or Freedom in a Corporation, has an equal Suffrage with the greatest and the richest Commoner. So that to the making of a Law, there is the *virtual*  
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Consent of every private Man, in the *actual* Consent of that Body of Men, whom the People have chosen to represent them : And by this Privilege, no *Taxes* or *Impositions* are laid upon us, but by our own Concurrence, in the Judgment of those whom we have intrusted to see that they be neither laid unreasonably, nor misapplied.

It is a Maxim with us, that *the King can do no Wrong* : But if his *Ministers* do, they are liable to be complain'd of in Parliament, and accountable to a Legal Judicature; the greatest Subject, as well as the meanest, being within the Reach of Justice.

The *Property* of every Man is so well guarded, so truly and effectually his own, that it is neither to be touched by military Insolence, nor encroached upon by the Oppression of any Body else ; nor transferred upon any Claims or Pretensions, but by due Enquiry and Decision of Law.

Add to this, what the present Occasion reminds us of ; that as for the ordinary Preservation of Peace, and Correction of Immoralities, we have Magistrates continually resident in every part of the Country : So in Matters of common Law, and for the more solemn Cognizance of Crimes, we have not far to go ; we have Justice brought to our own Doors, by the King's Judges in their Circuits; and such a Constitution in administering of it, as Foreigners have Room to envy ; I mean that of *Juries* : So that no Man's Life, Liberty, Claims, or Possessions, can be *legally* affected, but by the Judgment of *Twelve*, at least,



least, (and in criminal Accusations, of a previous and superior Jury also) of his own Countrymen and Neighbours, sworn to an impartial Verdict.

Beside this Freedom with Respect to our Persons and Properties, I may take Notice farther of a certain Freedom in *Conversation*, which is not permitted under some other Governments. Every body that thinks himself wise enough, (as most of us do, whether qualified by Education and Knowledge, or not) uses a great deal of Freedom, (and is not forbid it by Authority, keeping within the Bounds of tolerable Decency,) in talking of publick Affairs and Administrations; in speaking his Mind, what should, or should not be; and in debating upon Points of Religion; without Fear of being taken up by *Magistrates* for the one, or by *Inquisitors* for the others.

The Mention of this may lead us to reflect upon the *Religious*, as well as Civil Liberties of our People.

The Tyranny, Insolence and Avarice of the Bishops of *Rome*, went but ill down with our Ancestors, even in Popish Times; as appears by the many Checks that were given them, and the many Struggles with them, by our Kings and Parliaments: But nothing proved effectual to deliver us from them, till we shook off the *Faith*, as well as the Dominion of that usurping See. And this may be said *in general* for the Reformation, (here, and in several parts of *Europe*) that it has infused a *Spirit*, even into Princes,

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who still *profess* the *Romish Religion*: They are not so tame as they were before; we see they dispute many Points of Authority and Exaction with the Bishop of *Rome*, whenever he does not humour them. But Freedom from the Papal *Sovereignty*, is far from being the only Privilege we have in being Protestants. We are rescued from a State of Ignorance, and blind implicit Faith, to a Freedom of Reading the Scriptures, and enquiring into the Grounds of what we are taught. We are rid of a thousand burdensome and ridiculous Superstitions; and brought to a Way of Worship grave, decent, and easy; to a System of Religion agreeable to the Institution of Christ, and to the Reason of Mankind. Your Consciences and your Secrets are no longer Slaves to an imperious and intriguing Priesthood: *We* desire to be hearkened to no farther, than Scripture and rational Arguments may justify what we say, and convince you for your Good. And lastly, There is not now that Burden upon your *Estates*, which *Popery* would lay upon you; in expensive Penances and Satisfaction; in Masses for the Dead; and upon many other artful Pretences. Such is our Freedom from *Popery*; a very great and valuable Freedom, as we should certainly think it, if we were but to return into the Condition of our Fore-fathers for one Year or two.

But beside this, there is another Liberty amongst *our selves*, considered as *Fellow-Protestants*; which no true Christian, (a Christian that has

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*Charity*, and none but such are true ones) can think *unreasonable* ; and no true *Britton*, that considers the Honour and Interest of his Country, can think *unnecessary*, or unsuitable to the Spirit of our Nation : I mean, the *Liberty of Conscience*, given by Law, to those who, thro' Mistake and Misapprehension of Things, dare not comply with our publick Church-Establishment. For tho' there is nothing sinful in our Establishment ; yet if these People *think* there is, after the best and most impartial Search into Truth they are capable of, there is an evident Reason they should be indulged, till their Judgments receive better Light ; which *may* be upon farther Thoughts, tho' they have not *yet* been able to attain it. If they comply against a real *Scruple* of Conscience, tho' Conscience has no real *Ground* for that *Scruple*, it may be Sin in *them* : And therefore, the Generosity of our Laws, which free them from any Constraint herein, and permit them to worship God in their own Way, (subscribing the Articles given them, and observing other Legal Conditions,) is a very just and valuable Concession in point of Liberty ; agreeable to the Spirit of Christianity, and to the Freedom of *Great Britain*.

These Liberties, both Civil and Religious, are the Glory of our Nation, the *Depositum* we are not to part with. Many of them we had long enjoyed : But all of them were settled with the greatest Firmness and Security by the Glorious Revolution. The Illustrious WILLIAM retrieved

us under the utmost Danger ; and not only was *himself* the Patron of our Liberties, but took Care of such a *Succession* after him in the Throne, as might preserve them. The QUEEN, his immediate Successor, (a tender and careful Mother of her People) conducted them safe, till she left them in the Hands of our late Excellent Sovereign. And his late Majesty, as faithful and vigilant a Guardian as either of the two before him, being called by the Will of God, and the common Law of Mortality, (tho' to his Subjects Grief) to lay aside all earthly Cares ; the Protection of them is devolved upon a Prince, who has given the strongest Assurances, and is as universally believed, that he will maintain all his People in all their Civil and Religious Rights. These Assurances, along with the known Virtue and Spirit of the generous Prince that gives them, and his numerous Issue to entail the Blessing upon Generations yet to come, presents a Prospect to us of Safety, Happiness, and Glory, which nothing probably will disappoint, but our own foolish *Weariness*, or factious and vile *Abuse* of those Liberties whereto we have been called ; and this indeed may provoke Almighty God to deprive us of them. Which brings me to consider,

II. How this Liberty may be *perverted* and *abused* (as it too often is) to Insolence, Faction, and Disorder. 'Tis pity, that some Men cannot use their Freedom without an Air of Madness, and running into Extreame ; without breaking  
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down the Fences of Modesty, Reason, and good Nature, and levelling all Distinctions, Sacred or Civil. As our *Monarchy* is a limited Monarchy, so our *Freedom* is a limited Freedom: The same Laws that give it us, *presume* only a Legal Use of it: Why else have we any Laws at all? And yet, no People is observed to have a greater *Propensity* to Excesses in this Matter than our own.

For, *because* the Kings of this Nation are obliged to rule by Law, their Subjects are apt to be jealous of every Step which they don't know an Act of Parliament for; to exclaim against every Proceeding, which to *them*, in their confused Notions of Legality, does not appear to be regular: I speak chiefly of the lower Ranks. And because the Peoples Interest is the Prince's great Concern, whose Wisdom and Counsels are all to bend that Way; the most private Men, who know nothing of the Reasons of State that make Things necessary, set up for *Politicians*; and examine as boldly and freely, as if they had the greatest Penetration in the World. And what is worst, the Judgment (such as it is) of these incompetent and forward Canvassers, is too generally *prejudiced*; being led by designing Persons, to suspect the Court as *always* (because it sometimes has been) in a separate Interest from the Country. Surely, this is an *Abuse* of our Freedom; where Ignorance, Uncharitableness, and Faction all concur. Let us deal tenderly with such Matters, till we are sure we understand them. There are properer Judges,  
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and nearer the Helm, than we: Let us therefore be candid and modest; and be willing to believe our Princes, and those imployed by them, design every Thing for the best, till undeniable Evidence appears to the contrary.

The next Article to be taken Notice of, is the impatient Clamours of our People about *Taxes*. Because they have a Voice by their Representatives in the laying of them, (and indeed, the primary Concession must arise from thence) they imagine themselves so considerable, that even *They*, in their private Capacity, have a Right to judge of the Occasion there is for them; and to be satisfied how every Penny of them is applied: as if the Treasury were accountable to the diffusive Body of the People. Hence all that *Murmuring*, whenever Taxes are laid: Tho' 'tis impossible, the Honour, Interest, and Safety of a Nation should be provided for, but at a National Charge. Hence also, that *affected Jealousie*, and those crude Suggestions, which our People very easily run into, of *Misapplications* of the publick Money. Now I take these Things to be licentious; both as they are against that *Justice* which we owe to our Prince; (*Tribute to whom Tribute is due, Custom to whom Custom*, Rom. xiii. 7.) and to that *Confidence* which we ought to repose in him, till Notoriety of Facts excuse it: And also, as they are an Encroachment upon our *Parliaments*; wherein the only regular and Legal Power of determining and inspecting Matters of this Kind is vested.

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Let us leave to *them* an Affair that properly belongs to them; and which (by chusing them) we have actually entrusted with them. Let us chearfully and freely pay, what they have thought necessary for the Common Good: And not make our selves so busy with Surmises and Reflections; while we have neither Certainty of Facts, nor Right to make a Noise with them, if we had.

Again, that Freedom of *Speech* we pretend to, is a Freedom of delivering our *Thoughts*, (in a rational and modest Way) but not our *Passions*. It is undoubtedly abused, when it breaks out into indecent Freedoms with the Person and Character of our Kings; against that *Honour* which the Apostle says we ought to have for them, 1 Pet. ii. 17. into absurd and ridiculous Stories, to render them contemptible; or vile Aspersions, and opprobrious Names, to alienate the Affection of their Subjects from them, or vent our own ill-natured *Disaffection*. It is also carried too far, when *Ministers of State*, or *Magistrates*, are thus used: For the same Apostle calls them *presumptuous and self-willed, who are not afraid to speak evil of Dignities*, 2 Pet. ii. 10. However they have behaved themselves, such railing Accusations are a licentious and immoral Practice.

I took Notice before, of the Protection which our Laws give every Subject in his *Property*; and the Provision made (in all such Cases as will bear it) for hearing Complaints, and deciding Differences, with as much Ease and Convenience

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as he could desire. Is not this abused by too many wrangling and contentious Spirits, who take the Advantage of it to be troublesome upon every the smallest Incroachment, the least Demand, the most insignificant Claim, and even the *Shadow* of a Pretence to Right? As if the Law was made to gratifie *Revenge* and *Avarice*; or Justice sent about only to *have its Patience tried*. Surely this can never be reconciled to the Charity and Peaceableness that becomes a Society of Christians: But is a perverse ill Use of Liberty and Law, to the Purposes of *Variance*, *Wrath*, and *Strife*, which the Apostle says, are *Works of the Flesh*.

Once more, That important Article of our Civil Freedom, *the Choice of those that are to represent us in Parliament*, is very well known to have been abused in the vilest manner *for an Occasion to the Flesh*; the Licentiousness of Vice and Idleness. If *Covetousness* be a Vice, is there not abundant *Bribery* to indulge it? And what becomes of the Authority of *our Laws*, when those against that Practice in Elections are broke through without Reserve, in Order to be chosen Law-makers? But Elections, as they are generally managed, carry with them a great deal more Iniquity than this. *Excessive Drinking*, to the most brutish Degrees of Sensuality, makes Houses and Streets a Bedlam or a Sty: And is not this an awkward Preparative for a Choice (which *should* be wise and sober) of those that are to be Guardians of a Nation's Liberties and

Morals?



Morals? No wonder, when People are so heated, or in Hopes of being so, that *the Fury of Parties* begins to swell afresh, and to break out every where in disorderly Noise and Outrage: For even *cooler Heads*, that don't affect Debauchery, and can at other Times profess Moderation, have *then* much ado to keep their private Inclinations from setting Fire to a Zeal that will burn with Violence enough. Then *Party-Lies*, and *Calumnies*, and *ill-natured Reflections* of either Side upon the opposite, are discharged as freely, as if there were nothing at all in the Gospel (by which we are to be judged) against *Evil-speaking* and *Slandering*; or, as if the serving of a Party would sanctify *any Thing*. Add to this, the Heats and Passions that break in upon *the Peace of Conversation*, if the Company is not all of a Side: Or though they be, if they are not all equally zealous. Indifference will be reproached with Insincerity, and a thousand ill Consequences thrown upon it; Contradiction, in *any Respect*, will not be born; and all the good Humour and Comfort of Society is lost in vain Jangling. But this is not yet the worst: For these accidental Passions, as well as Mens real Determination of themselves to a different Interest, produce not only *Distances*, but *Enmities*; which begin before, and end not till a great while after an Election. There is a continued Sourness of Disposition, that shews it self in *Slights*, in *Farring* and *Affronts*, in *declining good Offices*, in taking Advantages to be *vexatious*, in

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*Injuries and Mischiefs*, to those with whom formerly they had well enough agreed, in a *neighbourly*, and perhaps a *friendly* Way. And lastly, it is to be considered, what a *Habit of Idleness* the common People (especially in Corporations) get into upon these Occasions for a long Time, to the Damage of the Publick and their own Families. No sooner is a new Parliament thought of, than their Heads become unsettled; the Hands that were used to work, have no Inclination to it; they put on an Air of Majesty, and begin to live upon Providence, in Hopes of living upon Bribery; their Wives and Children are to be relieved as they can; what they get by their Votes, is neither a Benefit at Home, nor to their Creditors; but spent in Revelling and Excess: And when all is gone, it goes to the Heart of them to return to working; they have been so long disused to it, that an Hour of Labour is like a Week's Imprisonment, till mere Necessity makes them take to it. If all this is but a just Representation of the Abuse of our Freedom in Elections, (as I think it is) then, as 'tis a valuable Privilege to have the chusing of our Representatives, 'tis a valuable Benefit to be put upon the Choice so seldom.

But I must now reflect a little upon the Abuse of our *Religious* Liberties: For these are as liable to it as our Civil. We are happily discharged from *Popish Superstition*: And have not too many taken Occasion from thence to run into a contrary Extream? ---- Into a Contempt of *Religion*

*it self?* ---- A Liberty of absenting from the Service of God, for their worldly Business, or their Pleasures, as often as they will? --- Or a Liberty of Negligence and Indevotion when they *do* attend it?

We are freed from the imperious *Authority* of the Church of *Rome*, and the Bigottry that submitted to it: But must the Church therefore have no Authority at all? Is it not a *Society* still? Must Ecclesiastical Discipline be wholly set aside, in Complaisance to Libertinism? And because Excommunications don't signify *every Thing*, must they signify *nothing*?

You are rid of the Craft and Insolence of the *Romish Priesthood*: And some are for taking a wider Step, and disclaiming the whole *Order* of Clergy, tho' an Institution of Christ. Others, however, treat them with *Contempt* on all Occasions; and because we don't pretend to a *Dominion* over their Consciences, despise and disregard *whatever we say to them*: And their Freedom from the *Exactions* of Popery, has spirited them up to a sacrilegious robbing the Ministers of God of their settled Revenues, and with-holding their Legal Dues, tho' brought into a Compass much too low for Envy.

Again, That Freedom of *reasoning in Matters of Religion*, which we enjoy, and those under the Yoke of an implicit Faith do not, is by too great a Number of conceited Rationalists among us, not imployed, as it should be, in a studious and modest Enquiry into Truth: But

in attacking and ridiculing the principal Articles of Christianity, with as little Decency as Reason; with the Positiveness of a Half-Understanding, and the Insolence of a profane and petulant Wit: In running down all Use of Creeds, Articles, &c. (without regard to what's contained in them) that every Man may frame a Religion to himself, and not be troubled to examine the Pretensions of that which is received: In despising the Usages and the Sense of Christian Antiquity; undermining the Credit of the sacred Scriptures, and returning back to Deism. I shall call these Excursions a licentious *Abuse* of Free-thinking, till those that are inclined to them think fit (as Justice and Reason do demand) to examine seriously and impartially, all that can be said for a Religion, which has been so well defended, and so well confirmed.

But in the last Place, I wish I could say that even *Liberty of Conscience* had not been abused by some. God forbid that I should insinuate this *in general*, of those to whom the Indulgence of our Laws have granted it: But the Conversation and Practice of too many, makes it appear to be no injurious Supposition. If we consider what Liberty of Conscience properly is, it must be acknowledged an Abuse, when any Man *whosoever* takes the Advantage of it to an *unreasonable* and *needless* Separation; where there is no real Scruple of *Sin* in complying with our Church-Establishment; nor  
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perhaps any serious *Enquiry* into the Matters in Difference betwixt us, to consider whether they can comply or not: For in *such* Separation, *Conscience* is not concerned, but Humour, or Interest; and the Laws which were designed in Favour of scrupulous and tender Consciences, confer no Right where Conscience has *no Occasion* for Relief.

Thus far I have shewn, in as little Room as I could, the Liberties we enjoy, and how they may be abused. The bare *Representation* of such Abuses, carries along with it an Exhortation against them: For what appears to be an Excess, must at the same Time appear unreasonable. I shall only add, what I hinted once before, that the Possession of these Liberties is not so sure, but that they may be taken from us by the Judgment of God, if we abuse them; and who can say we should not deserve it? Other Nations have been as free as ours, which are not so now; and most probably for this Reason, *the ill Use they made of it*. We have many Times since the Reformation, been in Danger of Popery returning; and if it do, we may rest assured that Slavery comes in along with it: For as Matters stand, the former can never be planted here again without the latter, the trampling upon all our Laws and Liberties, and introducing arbitrary Power. Whenever Foreign Princes are strong enough to invade us, they have a Foundation-Stone for our Misery ready to bring over: And nothing can  
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more encourage them to attempt it, or open a fairer Way for them to succeed, than that Spirit of Faction which keeps us a divided People, ready to destroy our selves; and that licentious Treatment of Religion, which may provoke our offended God to punish us.

III. Give me Leave to conclude with a Word or two, upon the Advice and Command in the last Clause of our Text, --- *By Love serve one another*: [*Use not Liberty for an Occasion to the Flesh; but by Love serve one another.*] As the Happiness of every private Man (whatever his Circumstances in the World may be) must chiefly arise *from within himself*; the Contentment and Satisfaction of his own Mind: So must the Happiness of *Society* (whatever the political Constitution is) spring principally *from within its self*; the good Temper and Harmony, and mutual Services of the several Members that compose it. When they have that Regard to one another, which their respective Stations require, and are ready to contribute what they can to one another's Ease and Benefit. Society is a delightful Thing: But the best Form of Polity cannot make it so, where Wrangling and Dissention, ill-Nature and ill Offices abound. If therefore we would care for our selves as a happy People, every particular Man must do his part, by carrying toward the rest with all that Tendernefs, good-Will, and Beneficence, which he would desire and expect from others, according to *his own Occasions and Degree*.



In the first Place, Let us all endeavour to make *our Sovereign* easy and happy, under his publick Cares for our Advantage; by a most dutiful Affection to his Person and Government, Concern for his Honour, Zeal for his Service, and Attachment to the Rights of his Family. Along with this, let us make *one another* easy; by consulting in all Respects, as they lie in our Way, the Peace and Good of the Community, and the Comfort and Happiness of every body about us. Let us put the best Construction upon Mens Characters, Words, and Actions, which they are capable of; that *Reputations* may be preserved with reasonable Decency and Justice. And let us be ready to serve their *other* lawful Interests, as far as reasonably we may, by the best Assistance in our Power to give them; all the Offices of *good Neighbourhood* at least, whatever we may reserve for personal Friendships. Thus tender of their Fame, thus aiding chearfully to their Occasions, let us be, without regard to *any Party-Distinction*, whether Civil or Ecclesiastical: For what has Charity to do, but to *over-bear* the narrow Spirit of a Party, as well as particular Resentments; and throw all open, to make Way for Equity and doing good? To such as differ from us in Matters of Religion, let us not only shew a due Forbearance and Humanity; but *serve* them (when they are pleased to admit of it) by *instructing in Meekness*, to bring them back to the

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*Acknowledgment of the Truth.* And lastly, I might very well recommend (if the late Agreement had not made it less necessary *here*) a Spirit of Peaceableness and good Nature in the ensuing Elections: That Zeal may not be carried to Extreame; nor Passion make us forget we *have been* Neighbours, and are to be so *again*.

But I will detain you no longer upon this Subject; that I may not trespass upon the Patience of those that hear me, or the Convenience of publick Business which is to be done.

May the God of Peace and Love inspire us all with those excellent Dispositions, and that Readiness to serve one another, which are the proper Character of Christians, the Glory and the Strength of all Society.

*Now to the Eternal Trinity, Father, Son, and Holy Ghost, One God, be all Honour, Love, and Obedience for ever. Amen.*

F I N I S.